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THE

**ADDRESS**

OF THE

**GENERAL UNION**

FOR PROMOTING

**THE OBSERVANCE**

OF THE

**CHRISTIAN SABBATH,**

**To the People of the United States.**

ACCOMPANIED BY MINUTES

OF THE

**PROCEEDINGS IN ITS FORMATION,**

ITS

**CONSTITUTION AND OFFICERS.**

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**NEW-YORK.**

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# MINUTES

## OF THE

### CONVENTION.

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At a General Convention of Delegates of different Religious Denominations, held at the *American Tract Society House, New-York*, on the 6th of May, 1828, for the purpose of adopting measures to promote the better observance of the Christian Sabbath :

S. V. S. WILDER, ESQ. of Bolton, (Mass.) was appointed Chairman; JOHN STEARNS, M. D. New-York, Secretary; and the Rev. JOHN McDOWELL, D. D. of Elizabethtown, N. J. Assistant Secretary.

The Meeting was opened with prayer, by the Rev. Dr. Proudft.

The Credentials of the following Delegates were then examined and approved :

Arthur Tappan, Dr. John Stearns, Dr. D. M. Reese, E. Pierson, John Nitchie, J. D. Keese, J. H. Hill, Francis Hall, Thomas Skelding, Moses Allen; New-York City.  
 Rev. Alexander Proudft, D. D., Salem, Washington County, N. Y.  
 Rev. Lyman Beecher, D. D., Rev. Lucius Bolles, D. D., Rev. James D. Knowles, Rev. Sylvester Holmes, Rev. Asa Rand, Hon. Heman Lincoln; Boston, Mass.  
 Samuel Lyman, David L. Parmelee; Goshen, Conn.  
 Rev. Daniel A. Clark, Rev. Samuel W. May, Weston B. Adams; Bennington County, Ver.  
 Rev. David Porter, D. D., Rev. Seth Williston; Greene County, N. Y.  
 Rev. Dirck C. Lansing, D. D., Auburn, N. Y.  
 Mr. Ananias Platt, Samuel Miles Hopkins, Esq.; Albany, N. Y.  
 Rev. A. D. Eddy, Ichabod S. Spencer, Esq.; Canandaigua, N. Y.  
 Rev. Elias Cornelius, Rev. S. Douglas; from a Meeting on board a Packet-boat, Erie Canal.  
 Rev. Robert Baird, Princeton, N. J.  
 Henry Bradley, William Brownell, John Clark; County of Yates, N. Y.  
 Rev. Jacob Van Vechten, Schenectady, N. Y.  
 M. B. Campfield, M. Hawley, B. B. Gray, J. B. Baldwin; Auburn Theological Seminary, N. Y.  
 Rev. Henry R. Weed, Albany; from the Committee of Correspondence on the Sanctification of the Sabbath, appointed by the Synod of Albany.  
 Rev. John McDowell, D. D., Rev. Job F. Halsey, Dr. James Cross; Elizabethtown, N. J.  
 Rev. Ebenezer Porter, D. D., Andover, Mass.  
 Rev. Samuel C. Aikin, Utica, N. Y.

The following Gentlemen being present, were admitted Members of the Convention :

#### FROM MAINE.

Rev. Benjamin Tappan, Augusta. William Ladd, Esq. Minet.  
 Rev. Thaddeus Pomeroy, Gorham.

#### FROM NEW-HAMPSHIRE.

Rev. Grant Powers, Haverhill.

#### FROM VERMONT.

Rev. Beriah Green, Brandon. Rev. Lucius L. Tilden, Cornwall.  
 Rev. Charles Walker, Rutland. A. C. Washburn, Royalton.

#### FROM MASSACHUSETTS.

Rev. Alvan Hyde, D. D. Lee. J. A. Nash, Conway.  
 Rev. Heman Humphrey, D. D., Pres. Amherst Coll. William W. Hunt, Amherst.  
 Rev. Chester Dewey, Pittsfield. Rev. Daniel Hemenway, Andover.  
 Mr. John Tappan, Boston. Rev. Thomas Shepherd, Ashfield.  
 Rev. David Perry, Worcester. Rev. Ethan Smith, Hanover.  
 Rev. Derus Clark, Blandford. Rev. Noah C. Saxton.  
 Rev. Joseph Vail, Brimfield. John Nelson.  
 Rev. A. Bond, Sturbridge. Rodney A. Miller, Worcester.  
 Rev. Lyman Coleman, Belchertown.

#### FROM RHODE-ISLAND.

Rev. J. O. Choules, Newport. William T. Torrey, Newport.

## FROM CONNECTICUT.

Rev. Zephaniah Swift, Derby.  
 Rev. Joel H. Lindsley, Hartford.  
 Rev. Noah Smith, Southbury.  
 Rev. Caleb J. Tenney, Wethersfield.  
 James G. Lindsley, Stratford.  
 Rev. Thomas Punderson, Huntington.  
 Rev. Ammi Lindsley, Hartland.  
 Rev. Franklin Y. Vail, Bridgeport.  
 Rev. John Marsh, Haddam.  
 Rev. Joshua Leavitt, Stratford.  
 Rev. Erastus Clapp, Burlington.  
 Rev. Henry A. Rowland, Windsor.  
 Rev. Epaphras Goodman, Torrington.  
 Rev. Nathaniel Hewitt, Fairfield.  
 Rev. Daniel G. Sprague, Hampton.  
 Rev. Flavel S. Gaylord, Hartland.  
 George Goodyear, Theol. Sem., New-Haven.  
 Hon. Roger Minot Sherman, Fairfield.  
 Rev. David Smith, Durham.  
 Rev. Samuel Goodrich, Berlin.

Thomas R. Gould, Cornwall.  
 Rev. John Noyes, Weston.  
 Rev. Isaac Parsons, East Haddam.  
 Rev. Samuel Spring, Hartford.  
 Rev. Ira Hart, Stonington.  
 Everton Judson, New Haven.  
 Thomas Lines, do.  
 Selden Huntington, Haddam.  
 Aaron Colton, Hartford.  
 Rev. Isaac Lewis, D. D., Greenwich.  
 Rev. Herman L. Vaill, Litchfield.  
 Rev. Hiram P. Goodrich.  
 Elizur G. Goodrich.  
 Rev. John Clark, Milford.  
 Rev. Joab Brace, Newington.  
 David A. Grosvenor, New Haven.  
 Eldad Barber, do.  
 William H. Whittemore, do.  
 Samuel Howe, Yale College.

## FROM NEW-YORK.

Hon. Stephen Van Rensselaer, Albany.  
 Rev. Henry Dwight, Geneva.  
 Uriah M. Gregory, Sandlake.  
 Rev. Luke Lyons, Courtlandt Village.  
 Rev. Dr. Perrine, Theol. Sem. Auburn.  
 Rev. John Frost, Whitesborough.  
 Rev. J. J. Buck, Knox.  
 William Gill, Oxford.  
 Rev. Cornelius C. Vermeule, Harlaem.  
 Josiah Bissell, Jun. Rochester.  
 Benjamin Campbell, do.  
 Rev. John Goldsmith, Newtown, L. I.  
 Rev. Cyrus Comstock, Essex Co.  
 Rev. James M. Huntington, Easthampton, L. I.  
 Rev. Marcus Smith, Rensselaerville.  
 Rev. Samuel Tomb, Salem.  
 Cyrus P. Smith, Brooklyn.  
 Rev. Jeremiah Searle, Cossackie.  
 Rev. Ezra Fisk, D. D., Goshen.  
 Rev. James Mairs, Galway.  
 Rev. Winslow Paige, Broome.  
 Rev. Archibald Basset, Walton.  
 Rev. Moses Hunter, Angelica.  
 Rev. John Johnston, Newburgh.  
 Rev. Charles Cummins, Florida.  
 Thomas Keudal, New Lebanon.  
 Rev. Washington Thatcher, Onondaga.  
 Rev. Robert Hubbard, Livingston Co.  
 Philip S. Redfield, Troy.  
 Rev. G. Crawford, Buffalo.  
 Rev. Andrew Thompson, Rockland Co.  
 Rev. William Johnson, Selpio.  
 Rev. Noah Coo, New Hartford.  
 Rev. John F. Schermerhorn, Utica.  
 Rev. E. D. Kinney, Sandlake.  
 Levi Beebe, Watertown.  
 Rev. Justus S. Kough, Weedsport.  
 Rev. Pindar Field, Hamilton.  
 Lieut. Benjamin Page, Jun. U. S. Navy.

Rev. James J. Ostrom, Marlborough.  
 Rev. Ravaud K. Rodgers, Sandy Hill.  
 Rev. Jared Dewing, Fishkill.  
 Rev. William Todd, Beuton.  
 Rev. Miles P. Squier, Geneva.  
 Rev. Jonathan Dickinson, Mount Pleasant.  
 John V. B. Varick, Poughkeepsie.  
 Rev. Samuel L. Crosby, Clinton Co.  
 Rev. Chester Long, White Plains.  
 Rev. Mark Tucker, Troy.  
 Rev. Joseph Myers, Le Roy.  
 Rev. J. D. Wickham, West Chester.  
 Rev. Benjamin P. Van Keuren, Esopus.  
 Rev. Sylvester Eaton, Albany.  
 Rev. John B. Shaw, Hartford.  
 Rev. Nehemiah B. Cooke, Smithtown, L. I.  
 Rev. Ebenezer Ocheever, Waterford.  
 Rev. George Stebbins, Lansingburgh.  
 Rev. Charles Webster, Hempstead, L. I.  
 Rev. John McJimpsey, Montgomery.  
 W. B. Kirtland, Granville.  
 Rev. Stephen Thompson, Union.  
 Rev. John Clark, Rushville.  
 Rev. Robert Forrest, Delaware, Co.  
 Rev. Elias W. Crane, Jamaica, L. I.  
 Rev. John Kennedy, Whitehall, N. Y.  
 Rev. Isaac Van Doren, Brooklyn, N. Y.  
 Rev. Isaac Purkis, Greene County.  
 Rev. Edward L. Parker.  
 Thaddeus Edwards.  
 A. M. Hoffman.  
 Rev. George Betbune, Rhinebeck.  
 Rev. S. E. Woodbridge, Greenville.  
 Rev. James Richards, D. D. Auburn.  
 Rev. Henry White, Durham.  
 Rev. E. D. Wells, Oxford.  
 Rev. William Batewell.  
 Levi A. Ward, Rochester.

## NEW-YORK CITY.

Rev. Gardiner Spring, D. D.  
 Rev. Thomas McAuley, D. D. LL. D.  
 Rev. Thomas De Witt.  
 Rev. William McMurray, D. D.  
 Rev. C. G. Sommers.  
 Rev. Benj. Mortimer.  
 Rev. S. H. Cox.  
 Rev. M. Bruen.  
 Rev. W. D. Snodgrass.  
 Rev. Joseph McElroy.  
 Rev. Absalom Peters.  
 Rev. W. A. Hallock.  
 Rev. Aratus Kent.  
 Rev. Edward N. Kirk.  
 Rev. Cyrus Mason.  
 Rev. Elihu W. Baldwin.  
 Rev. Albert Judson.  
 Rev. Isaac Chase.  
 Rev. Charles Hall.  
 Rev. Austin Dickinson.  
 Rev. Asa Lyman.  
 Rev. Henry G. Ludlow.  
 Knowles Taylor.  
 Archibald Falconer.  
 Eleazar Lord.  
 Gerard Hallock.  
 George Douglass.

Ansel W. Ives, M. D.  
 George P. Shipman.  
 Linus Stevens.  
 C. C. Darling.  
 Richard Cunningham.  
 Cornelius Baker.  
 N. Taylor.  
 John Rankin.  
 Horace Holden.  
 John A. Murray.  
 Heman Averill.  
 Elisha Coit.  
 D. H. Wickham.  
 Gordon Winslow.  
 Aaron Ely.  
 J. R. Gibson.  
 David Hall.  
 W. Follett.  
 Jephtha Harrison.  
 Joshua Aikin.  
 Samuel L. Kennedy.  
 Joseph B. Baldwin.  
 Ausen G. Phelps.  
 Robert Hubbard.  
 Joseph Hyde.  
 John R. Adams.  
 Richard P. Buck.  
 Harlan Page.  
 Rollin P. Stone.  
 Peter Ludlow.

FROM NEW-JERSEY.

Hon. Theodore Frelinghaysen, Newark.  
Luther Halsey.  
Rev. Samuel Fisher, D. D. Paterson.  
Rev. Asa Hillyer, D. D. Orange.  
Henry Fisk, Princeton.  
Rev. David Magee, Elizabethtown.  
Rev. James Romeyn, Six Mile Run.

Rev. Luther Halsey, Jun. Princeton College.  
Israel Crane, Bloomfield.  
Joseph C. Hornblower, Esq. Newark.  
Rev. W. T. Hamilton, do.  
Rev. Philip C. Hay, do.  
Rev. Joshua F. Russell, do.

FROM PENNSYLVANIA.

Rev. Abraham O. Halsey, Philadelphia.  
Joel Campfield, Bethany.  
Rev. Burr Baldwin, Montrose.  
Rev. A. Logan, Pittsburgh.

Rev. Eli N. Sawtell, Philadelphia;  
Rev. A. H. Dashiell, do.  
Thomas Elmes, do.  
William Tracy, do.

FROM THE DISTRICT OF COLUMBIA.

Rev. R. R. Gurley, Washington.

FROM VIRGINIA.

Rev. John H. Rice, D. D. Union Theol. Sem. Prince Edward.

FROM NORTH CAROLINA.

Rev. William S. Plummer, Warrington.

FROM TENNESSEE.

Rev. Nicholas Patterson.  
Rev. William Eagleton, Maryville.

Rev. Robert Hardin, Columbia.

FROM OHIO.

Rev. Luther G. Bingham, Marietta.  
Rev. Edson Hart, Bloomfield.

Silas Pepoon, Painesville.

FROM INDIANA.

Rev. Isaac Reed.

On motion of Dr. Reese; seconded by Rev. Dr. Spring, it was then

**RESOLVED,**

That, in the opinion of this meeting, it is expedient to adopt measures to promote the sanctification of the Christian Sabbath; and that a Committee be appointed to consider and report on this subject.

The following gentlemen were appointed the Committee: viz.

Rev. Dr. Porter, Rev. Henry Dwight, Hon. S. M. Hopkins, Dr. Reese, Josiah Bissell, Jun. Rev. J. F. Halsey, Rev. Mr. Douglas, Rev. Mr. Knowles, Rev. Dr. Proudfit, Rev. Dr. Hyde, Rev. Dr. Spring, Rev. Mr. Reed, Rev. Mr. Bingham, Rev. Mr. Clapp, and Rev. Mr. Williston.

**RESOLVED,**

That this Convention adjourn to Thursday, the 8th inst., at 7 o'clock A. M. at this place.

The meeting was then closed with prayer by the Rev. Mr. Cornelius.

*Thursday Morning, May 8th, 1828.*

The Convention met, pursuant to adjournment; S. V. S. Wilder, Esq. in the Chair, and John Stearns, M. D. Secretary.

In the absence of the Rev. Dr. M'Dowell, the Rev. Mr. Coe was appointed Assistant Secretary.

The meeting was opened with prayer by the Rev. Dr. Porter.

The minutes of the last meeting were read and approved.

Hon. Samuel Miles Hopkins offered the following resolution :

RESOLVED,

That it is expedient to form an Association to promote the better observance of the Christian Sabbath ; which was seconded by the Rev. Dr. Fisk, and unanimously adopted.

The Rev. Dr. Proudfit, from the Committee appointed to consider and report suitable measures to promote the sanctification of the Sabbath, reported the Constitution of a General Union for that object.

RESOLVED,

That the Report be accepted.

The first five Articles of the Constitution were discussed, amended, and adopted.

The sixth Article was then referred back to the same Committee for re-consideration ; who were also directed to report the names of suitable persons for Officers of the Society.

The Convention then adjourned to meet at the same place on Friday morning, the 9th inst.

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*Friday Morning, May 9th, 1828.*

Convention met pursuant to adjournment.

S. V. S. Wilder, Chairman, being absent, Hon. S. M. Hopkins was appointed Chairman ; John Stearns, M. D. Secretary ; Rev. N. Coe, Assistant Secretary.

The Convention was opened with prayer by the Rev. Robert Forrest.

The minutes of the last meeting were read and approved.

The Rev. Dr. Proudfit, from the Committee, made a further report ; when, after discussion, the Constitution subjoined was unanimously adopted.

RESOLVED, UNANIMOUSLY,

That all members of this Convention be considered as signers of this Constitution, unless they withdraw their names on reasonable notice.

RESOLVED,

That the Union be now organized under the Constitution.

The Rev. Dr. Proudfit, the eldest Vice-President present, took the Chair ; John Stearns, M. D. Secretary.

RESOLVED,

That the Board be directed to prepare and publish an Address to the Christian Public.

**RESOLVED,**

That the Union adjourn, to meet in the city of New-York on the Tuesday preceding the second Thursday in May, 1829.

The meeting was closed with prayer by Rev. Dr. Porter, of Andover, Mass.

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## CONSTITUTION

OF THE

**GENERAL UNION FOR PROMOTING THE**

OBSERVANCE OF THE

***CHRISTIAN SABBATH.***

**ARTICLE I.**—This Society shall be denominated “THE GENERAL UNION FOR PROMOTING THE OBSERVANCE OF THE CHRISTIAN SABBATH.”

**ARTICLE II.**—It shall consist indiscriminately of the friends of morality and religion, of all denominations, who may choose to combine their influence for the promotion of this interesting object.

**ARTICLE III.**—As the weapons of the christian warfare are not carnal, but spiritual, the means employed by this Society for effecting their design, shall be, exclusively, the influence of personal example, of moral suasion, with arguments drawn from the oracles of God, from the existing laws of our country, and appeals to the consciences and hearts of men.

**ARTICLE IV.**—The Union shall annually elect a Board of Directors, consisting of a President, Vice-Presidents, a Corresponding Secretary, a Recording Secretary, a Treasurer, and at least twenty-four Managers, eight of whom shall constitute a quorum.

**ARTICLE V.**—The Board of Directors shall annually elect an Executive Committee, to consist of not less than five, nor more than nine members, who shall conduct the business of the Society, and make an annual report to the Society of their proceedings. The Board shall have power to fill vacancies which may occur in the list of Officers or in the Executive Committee.

**ARTICLE VI.**—Any person may become a member of this Union, by subscribing the Constitution, and signing the following pledge : viz.

“We, whose names are undersigned, do hereby acknowledge our obligation to keep the Sabbath according to the Scriptures ; and we pledge ourselves to each other, and to the Christian Public, to refrain from all secular employments on that day, and from travelling in Steam-boats, Stages, Canal-boats, or otherwise, except in cases of necessity or mercy ; and to aim at discharging the duties connected with that sacred day : and also, that we will, as circumstances



"admit, encourage and give a preference to those lines of conveyances, whose owners do not employ them on the Sabbath."

**ARTICLE VII.**—Any Society formed for promoting the sanctification of the Sabbath, may become Auxiliary to this Union, by sending to the Corresponding Secretary a copy of its Constitution and Annual Reports.

**ARTICLE VIII.**—The Officers of each Auxiliary shall be, ex-officio, Directors; and the members of each Auxiliary shall be recognized as members of the Parent Institution, and entitled to deliberate and vote in the transaction of its concerns.

**ARTICLE IX.**—This Society shall hold its Annual Meeting in the city of New-York, on the Tuesday immediately preceding the second Thursday in May, at 10 o'clock, A. M., and no alteration shall be made in its Constitution, except at an Annual Meeting and by a vote of two-thirds of the members present.



## OFFICERS.

### PRESIDENT.

Hon. STEPHEN VAN RENSSELAER.

### VICE-PRESIDENTS.

Rev. Ashbel Green, D. D. Philadelphia.  
Hon. John Cotton Smith, Sharon, Conn.  
Rev. Alexander Proudfit, D. D.  
Rev. Robert Semple, Virginia.  
Rt. Rev. Alexander V. Griswold, Bishop of the Eastern Diocese.  
Rev. James Milnor, D. D. New-York.  
Rev. Joshua Soule, Bishop of the Methodist Episcopal Church.  
Rev. Alvan Hyde, D. D. Lee, Mass.  
Rev. Francis Wayland, D. D. Pres. Brown University, R. I.  
Right Rev. Philander Chase, D. D. Bishop of the Diocese of Ohio.  
Rev. William McKendree, Bishop of the Methodist Episcopal Church.  
Rev. Henry B. Bascom, Pres. Madison Coll. Pa.

Rev. Benjamin Mortimer, New-York.  
Rev. John Stanford, New-York.  
Rev. Philip Milledoler, Pres. Rutgers Coll. New-Brunswick, N. J.  
Rev. Lucius Bolles, D. D. Salem, Mass.  
Col. Morgan, U. S. Army.  
Rev. Dr. Fishback, Kentucky.  
Captain Charles C. B. Thompson, U. S. N.  
Hon. Albion K. Parris, Portland, Maine.  
Nathaniel W. Howell, Cauandaigua, N. Y.  
Hon. Joseph Nourse, Washington City.  
Francis S. Key, Esq. Georgetown, D. C.  
Hon. Duncan G. Campbell, do.  
John Griscom, LL. D. New-York.  
Rev. J. G. Schmucker, D. D. York, Penn.  
Gen. John H. Cocks, Fluvanna Co. Va.  
Gov. Butler, Vermont.

### SECRETARIES.

———, *Corresponding Secretary.*

John Stearns, M. D. *Recording Secretary.*

Mr. Arthur Tappan, *Treasurer.*

### DIRECTORS.

Hon. Samuel Miles Hopkins, Albany.  
Rev. David Porter, D. D. Catskill.  
Rev. Nathan Bangs, D. D.  
Mr. George Suckley.  
Mr. Elijah Pierson.  
Mr. John H. Hill.  
Mr. John D. Keese.  
Mr. Arthur Tappan.  
Dr. J. C. Bliss.  
Dr. D. M. Reese.  
Rev. J. J. Matthias.  
Rev. C. G. Sommers.  
Rev. Thomas De Witt.  
Rev. Henry Chase.  
Mr. B. Badger.  
Rev. M. Bruen.  
Rev. William A. Hallock.  
Hon. Fred. T. Nash, North Carolina.

Hon. Theodore Frelinghuysen, Newark, N. J.  
Hon. Josiah Bissell, Jun. Rochester, N. Y.  
Rev. Lyman Beecher, D. D. Boston.  
Hon. Roger Minot Sherman, Fairfield, Conn.  
Hon. Charles Marsh, Vermont.  
Robert Ralston, Esq. Philadelphia.  
Rev. B. B. Smith, Vermont.  
Rev. Dr. Aydelot, Cincinnati.  
Rev. J. H. Church, Pelham, N. H.  
Rev. Dr. Rice, Union Th. Sem. Va.  
Rev. Dr. Wylie, Washington, Penn.  
William G. Pendleton, Esq. Richmond, Va.  
Captain Charles W. Skinner, U. S. Navy.  
Hon. Williamson Dunn, Crawfordsville, Indiana.  
Lieut. Benjamin Page, Jun. U. S. Navy.  
Mr. Frederick Erringer, Philadelphia.  
Rev. Charles P. McIlvaine, Brooklyn, N. Y.

### EXECUTIVE COMMITTEE.

Lewis Tappan.  
Dr. John Stearns.  
Dr. D. M. Reese.

John Griscom, LL. D.  
Dr. James C. Bliss.  
Elijah Pierson.

Rev. M. Bruen.  
John H. Hill.  
B. Badger.

## ADDRESS OF THE CONVENTION, &c.

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TO THE PEOPLE OF THE UNITED STATES.

FELLOW-CITIZENS,

The Convention assembled in the city of New-York from various parts of our country, composed of gentlemen of different religious denominations, to confer upon measures to secure the better observance of the Sabbath, avail themselves of the present opportunity to explain to you their views, and to appeal to your good sense, your patriotism, your conscience, and your piety, in behalf of that Divine Institution.

It is universally admitted, that the prevalence of knowledge and virtue among a people is indispensable to elevated and permanent national prosperity; and pre-eminently so for the perpetuity of republican institutions, in a nation so extended as our own in territory, so rich in soil, so multitudinous in numbers, so vigorous in enterprise, and, unless restrained by moral power, so sure to be carried by the tide of a corrupting abundance to dissoluteness, effeminacy, and ruin.

It is not denied, that the Sabbath brings to our aid the only power which can conduct our glorious experiment of self-government to an auspicious result; the only power which can balance the temptations of avarice and wealth, and reconcile eminent prosperity with moral purity and abiding liberty and equality.

It is alike obvious, that the Sabbath exerts this salutary power by making the population of a nation acquainted with the being, perfections, and laws of God; with our relations to him as creatures, our obligations to him as subjects of his moral government, and our character as sinners for whom his mercy has provided a Saviour; under whose remedial government we live, to be restrained from sin and excited to duty by the alternate influence of hope and fear, and to be reconciled to God by the energies of his Spirit attending his word and ordinances.

It is by the reiterated instruction which the Sabbath, duly observed, imparts to the population of a nation—by the moral principle which it forms—by the conscience which it maintains and invigorates—by the habits of cleanliness and industry which it creates—by the rest and re-

novated vigour which it bestows on exhausted animal nature—by the lengthened life and higher health it gives—and by the holiness it inspires, and the cheering hopes of heaven that it awakens, and the protection of heaven which its observance ensures—that the Sabbath becomes the great moral conservator of nations.

It is the government of God made effectual by his Spirit, which produces that righteousness which exalteth a nation; and the Sabbath is the chief organ of its administration—the mainspring of all moral movements—the great centre of attraction and fountain of illumination to the moral world.

This omnipresent influence the Sabbath exerts, however, by no secret charm or compendious process upon masses of ignorant and unthinking men; but by calling up the voluntary attention of each individual to those truths by which his knowledge is augmented, and motives are pressed upon his heart, and habits of conscientious action are formed.

The Sabbath exerts no more moral power upon those who withdraw themselves from the duties of it, than schools and seminaries exert of intellectual power upon the vagrant population who never attend them. The folly of expecting to maintain the religious and moral character of the nation without the Sabbath, would not be surpassed by the attempt to disseminate learning over the nation by empty school-houses and colleges. In proportion, then, as the inhabitants of our nation are withdrawn by business or pleasure from the instructions of the Sabbath, to the same extent will its moral power be impaired, and the temptations of our abounding prosperity prevail, to corrupt our virtue, and to undermine our republican institutions, and hasten us onward to that fearful state of guilt, which will render self-government impossible, and despotism itself the lesser evil.

From statements made to this Convention, as well as from what was before notorious, it appeared that the respect of former generations for the Sabbath was in many places gone, and in all places fast failing before the inundation of business and pleasure; that commerce, on our seaboard, and rivers, and canals, and turnpikes, is putting in motion a secular enterprise, which is fast and fearfully annihilating the national conscience in respect to the Sabbath, and rolling the wave of oblivion over that sacred day.

It was the opinion of this Convention, that the time had come in which the moral energies of the Sabbath must be preserved or abandoned, and that God had devolved upon them the responsibility of acting upon a question whose decision will affect deeply and permanently the

destiny of this nation and the world. If we yielded to fear, and sent out through the land the appalling declaration, that nothing can be done, we read in the laws of the human mind and the immutable analogy of moral causes, the certain downfall of our republic, the abolition of the world's last hope of civil liberty, and the perpetuity of those fearful despotisms, under whose pressure "the whole creation has groaned and travailed together in pain until now."

This alternative, while a ray of hope beamed on our path, we did not dare to encounter; the cries of our distant posterity assailed our ears; their cruel bondage rose up before us and broke our hearts; we could not endure, without an effort to avert it, the ruin of our beloved country and her blood-bought blessings. And when we perceived the sensation which recent efforts in behalf of the Sabbath have sent through the land, we seemed to hear the voice of our country and our God saying unto us, *Be not afraid, but go forward.* We were cheered by the hope that He, in whose hand are the hearts of all men, was raising up, in behalf of the Sabbath, a public sentiment, whose decisions would be at once law and its execution. We borrowed hope, too, from the promises of God, that a day of civil and religious emancipation shall yet arise upon the earth; and from the signs of the times, which seem to announce its rapid advent in the approximation of the distant parts of the earth by the facilities of intercourse, and the intercommunion of knowledge, and the formation of a universal public sentiment, which, under the guidance of science and the Bible, shall disenthral the world.

Thus alarmed, and thus cheered and animated with hope, what, Fellow-Citizens, could we do, but, relying on the favour of Heaven, and presuming on your approbation, to resolve, that we will make the attempt to preserve to the nation the invaluable blessings of the Sabbath-day. We have done it. On the ninth day of May, 1828, which we trust will hereafter be remembered as an era in our moral history, we formed an Association, to be denominated "THE GENERAL UNION FOR PROMOTING THE OBSERVANCE OF THE CHRISTIAN SABBATH," the Constitution of which will accompany this Address.

It is not the object of this Union to enforce the laws of the several states in favour of the Sabbath. We have not the madness to think of coercion merely. We know that our countrymen can violate the Sabbath if they will; and our only hope is, that, by the blessing of God, we shall be able to persuade them not to do it. It is by the calling up of a general attention to the subject—by the extension of information—by the power of example—by renovated vigilance in families and among

the ministers of Christ and the professors of his religion—and by withdrawing our capital and patronage, as fast as may be, from all participation in the violation of the Sabbath—that we hope to convince the understandings of our countrymen, and awaken their consciences, and gain their hearts to abstain voluntarily and entirely from the violation of that day which God has given to us as the token of his love, and upon which he has suspended all our hopes for time and eternity.

We do not flatter ourselves, that no false alarm will be sounded, and no temporary misapprehension of our motives prevail; but we do most confidently expect to be guided by a wisdom from above, which shall enable us to convince you, at once, of the purity of our motives, and the correctness of our counsels, and the benevolence of our exertions; and to unite our fellow-citizens in one glorious co-operation for the preservation of that day, by whose influence alone is guaranteed the perpetuity of our civil and religious institutions. We are cheered in these anticipations by the fact, well known, that many lament the seeming necessity which drives their secular enterprise over the Sabbath, against their consciences, and with deep regret and much remorse, while a thoughtless public sentiment is urging them on. For the emancipation of all such this Union arises, and expects to be hailed by them as a benefactor in the formation of a public sentiment, which shall release them and their families, and ‘the stranger within their gates,’ from a bondage so severe and distressing. We are the more confirmed in these expectations from the well known and often admitted fact, that Sabbath-day earnings are pecuniary losses, besides the appalling array of general evils to families and nations, which attend the violation of that sacred day.

With respect to the withdrawment of our capital from business which violates the Sabbath, we act upon the principle that we may not lawfully do indirectly, that which it would be unlawful to do directly; and with respect to the regulation of our patronage in favour of those who observe the Sabbath, we act upon the principle, that we have a right to do what we will with our own, and are bound to render our substance the occasion of as little evil, and the means of as much good to our country as possible. That is a land of slavery, in which a citizen may not regulate his property by his own discretion, in any way which does not interfere with the rights of others; and that is a land of more than Papal despotism, in which a man must be compelled to lend the influence of his patronage to the perpetration of evil, against the dictates of his conscience, and with the fearful prospect of ruin to his family and his country.

The plea of coercion, as resulting from the distribution of patronage,

with reference to moral results, is without foundation. We cannot fear that the common sense of this nation will decide, that we may not wield the influence of property in such a manner as will array powerful motives on the side of well-doing, and against doing evil; for if this be wrong, the government of God would be the height of compulsion and injustice.

Were it even true, however, that powerful persuasion is unlawful force, what must be said of that array of motives, so constantly pressed upon the friends of the Sabbath, to lend the influence of their capital and patronage to perpetuate the violation of that day? Is it unlawful to employ powerful motives for the preservation of the day, and at the same time lawful to urge, by powerful motives, its continued and hopeless profanation? We disclaim coercion in any proper sense of that term; but we avow our purpose, to employ all lawful motives to persuade our fellow-citizens to "cease to do evil, and learn to do well" on the Sabbath-day. We have come to the conclusion, to withdraw our capital and patronage from the prostration of the Sabbath, because no alternative remains but this, or the ruin of our republic. The business of this young gigantic nation, gathered from such a soil, conducted with such enterprise, and stimulated by such characteristic thirst of gain, threatens to bear away, in one deep and resistless stream, whatever is embarked on its bosom; to engulf in one capacious vortex, whatever falls within the circumference of its attraction. This tide of business is in so many ways interwoven, that individual resistance on the Sabbath, or the resistance of a Town, or City, or State, is hopeless. No alternative is left but union of effort, and withdrawal from the appalling stream, and in such numbers all over the land, as that, if a counter current cannot instantly be formed, a remnant at least shall be saved. Already do we approach the perilous edge of that cataract, down which, if we dash, nothing will be seen but the wreck of our past greatness, and the memorials of our blasted hopes. Now, should we fail to deter our countrymen from so great a death, we claim, and we mean to exercise, the privilege of cutting loose our own little bark. The time to do it has come; and instinct, humanity, patriotism, conscience, religion, have urged us to the deed—AND IT IS DONE!! BY THE GRACE OF GOD, THE MEMBERS OF THIS UNION WILL EXERCISE THEIR RIGHTS OF PROPERTY, FOR THE PRESERVATION OF THE SABBATH, OF THEIR FAMILIES AND THEIR BELOVED COUNTRY, UNANGERED AND UNAWE.

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in all the arrangements of business at the seat of government, in the army and the navy, and upon the highways of our land. We trust that those whom we have clothed with power by our suffrage to "see to it that the commonwealth receive no detriment," while they guide the destinies of this great nation, will not stop their ears against the supplication, nor disappoint the hopes of millions.

To the entire class of our fellow-citizens who inconsiderately, for amusement or gain, violate the Sabbath, we would say, Alas, brethren! why do you this evil thing? Do not imagine that we shall engage with you in angry controversy of words or deeds, or that we are insensible to the difficulties which by some of you must be encountered, to retrace steps which should never have been taken, and to withdraw yourselves from alliances that ought never to have been formed. But the emergency is tremendous. The liberties of your country, the welfare of the world, are at stake. If this nation fails in her vast experiment, the world's last hope expires;—and without the moral energies of the Sabbath it will fail. You might as well put out the sun, and think to enlighten the world with tapers—destroy the attraction of gravity, and think to wield the universe by human powers—as to extinguish the moral illumination of the Sabbath, and break this glorious mainspring of the moral government of God. And when shall we stop, if not now? and how shall we arrest the evil, but by voluntary association and voluntary reformation? Will you then, beloved countrymen, for the pitiful gain of Sabbath-day earnings, rob the animal creation of that rest which their Creator gave to them, when he gave dominion over them? Will you forego the means of grace, purchased for you by the blood of Christ; stop in your families the wells of salvation, and put out the light of life, and teach your children to work out their destruction, instead of their salvation, upon the Sabbath-day? Will you besiege the citadel of civil liberty, and undermine the pillar which sustains the entire superstructure, and bury yourself and your country in the ruins of its mighty fall? You would not steal nor rob for gain, nor send out pestilence upon the land, nor let out wild beasts and reptiles to poison and rend. You would plead no liberty of conscience to do this, and no children's bread earned by such enterprise. Why then will you persist so deliberately, so eagerly, so inflexibly, in the violation of the Sabbath, which is but a comprehensive mode of wresting from us all our blessings, and letting out upon the land all manner of evil.

To the labouring poor, particularly, would we say, it was for you especially, that the Sabbath was made; and will you sell your birth-right? In all countries where the Sabbath is not kept, the poor are pressed down

beneath a hopeless bondage. The Sabbath, duly observed, will raise your families to intelligence, and competence, and all civil honours, as the wheel of Providence rolls; while the violation of it will raise up over you a monied aristocracy, thriving by your vices, and rising by your depression, and dooming you and your posterity to be hewers of wood and drawers of water for ever. If you continue to violate the Sabbath, you may wear the livery of freemen, but it will be in the house of bondage—you may go through the mockery of voting for your rulers, but it will be done under the powerful dictation of masters. God is wise, and you cannot mend his institutions, or do without them; He is omnipotent, and you cannot flee from him; He is almighty, and you cannot stand before him; He is just, and will by no means clear the guilty. And now, friends and brethren, we trust that through inconsideration you have given yourselves to the violation of the Sabbath; and that, when your own and your country's deep interest in its preservation are considered, you will desist from it, and give your example and influence for the preservation of that blessed day, which is so eminently the poor man's friend, and which hitherto you have too lightly esteemed.

To the Ministers of the Sanctuary we look for abstinence from "the very appearance of evil," for vision eye to eye, and the lifting up together of the voice as a trumpet, to declare to this nation its sin, and to warn the wicked from their evil way. Jealousy can have no place here; we are all sinking together; no denomination can survive the obliteration of the Sabbath.

To the Churches of our Lord, of every name, redeemed by his blood, and associated to maintain his ordinances and extend his cause, we look for a careful example, a thorough discipline, and a cheerful concentration of their influence, to form an efficient public sentiment which shall rescue the Sabbath from profanation and oblivion. If professors of religion violate the Sabbath, who will observe it? If they do not stand forth united for its preservation, who will defend it? And if, for its violation, "judgment shall begin at the house of God, what shall the end be of them that know not God, and obey not the Gospel?"

To the Great Cities of our land, nurtured by the industry of the nation, and able, by the concentration of their social power and wealth, to send back upon the country purity or pollution, moral life or death, we look for a cotemporaneous and decisive movement in behalf of the Sabbath. Oh, brethren! cease, we beseech you, to send out upon us, on the Sabbath-day, the besom of destruction. Rest on the Sabbath, and allow the land to rest; for till the mainspring of evil within you ceases, the

land cannot rest. Volcanoes will ye be, until ye cease to violate the Sabbath, pouring out your burning lava over the land. And fountains of righteousness will ye be, when all within your gates shall keep the Sabbath holy, pouring through the land streams to make glad the city of our God.

To conclude. We commit our enterprise to the God of the Sabbath, whose mediatorial government for our redemption is made effectual only by His Word and Spirit, associated indissolubly with the Sabbath-day ; beseeching Him to guide us by wisdom from above, to inspire us with humility in prosperity, with meekness under provocation, with courage in times of peril, with fortitude in circumstances of discouragement, with a single eye to His glory, with unshaken confidence in His promises, and untiring enterprise in His blessed cause, until the necessity of this Union shall be done away in the voluntary observance of the Sabbath by the entire population of this great Republic.

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